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connection with study of particular passages. Opening at random, in order to illustrate the minuteness of the author's work, we find sixty-five references to Jer., chap. 2. He notes as a stilistic peculiarity the repeated allusion made by Jeremiah to the extraordinary source of the message he has to deliver, which is in sharp contrast (for example) with Isaiah. This pleonastic tendency, already noticeable, develops into the formal insipid style of late Hebrew.

Vs. 2 is one of the many cases where "thus" looks forward, although it sometimes looks backward. The same verse is cited in the commentary Mekhulta as not following the chronological order.

In vs. 3 the noun Jehovah is introduced, for emphasis, although the pronoun might have sufficed, the particular purpose being to prevent passing the name of the Deity unnoticed. The person changes from the first to the third person to secure vivacity of style. "Devouring" is a metaphor. By metonomy the thing devoured is said to be "men" rather than men's possessions. The last part of the verse shows the chiastic arrangement of words.

In vs. 4 the ancestor is put by metonomy for his descendants.

In vs. 5 words are emphatic by contrast, and there is assonance of the contrasted words. The verse is used in the course of König's criticism of Hommel's contention that the phrase "to go after" of itself points to a divine name. There are also instances in the verse of paronomasia and synecdoche.

Vss. 7 and 8 contain chiastic arrangement of words. Vs. 8 does not belong among examples of litotes.

Vs. 9 shows the same word at the beginning and at the end of a sentence.

These illustrations, covering nine verses, may suffice to show the painstaking character of the work done. Add frequent necessary discussions of questions of text, or of translation, or of exegesis, and some conception can be formed of the contribution here made to the study of Hebrew literature.

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AN INTRODUCTION TO THE OLD TESTAMENT IN GREEK. By HENRY BARCLAY SWETE. With an Appendix containing the Letter of Aristeas edited by H. ST. J. THACKERAY. Cambridge: The University Press, 1900. Pp. xi + 592. $2.50.

IN the preface to the first volume of the Cambridge manual edition of the Septuagint the editor expressed a hope that some time he might

prepare an introduction to the Septuagint. Fourteen years have passed; the Cambridge Septuagint stands complete and in its second edition; and to its three volumes we are now able to add Professor Swete's *Introduction*. It will be remembered that it was in 1883 that the Cambridge Syndics committed the preparation of their manual edition to Dr. Swete. For eighteen years the preparation of these volumes has been his chief, though by no means his only, task, and upon their completion not only he, but all biblical scholars, are to be congratulated. It seems natural to speak of the *Introduction* as part of the manual edition; for, while it is not so in the strictest sense, it is the product of the same years of labor, and, as it stands now beside the three volumes of that edition, one feels that it is indispensable for their right understanding and use.

The *Introduction* consists of three parts and an appendix. In the first, which deals with the history of the Greek Old Testament, the various versions—Septuagint, Aquila, Symmachus, Theodotion—are treated, together with Origen's Hexapla and the versions based on the Septuagint. In this part are found the lists and descriptions of manuscripts of the Septuagint, and descriptions of the printed editions. In the second part, on the contents of the Alexandrian Old Testament, the author takes up the titles, grouping, number, and order of the books, distinguishes those which have no equivalents in the Hebrew, and discusses the various divisions of the text into στίχοι, chapters, etc. To this part belong also two valuable essays, on the Greek of the Septuagint, and the Septuagint as a version. In the third part, on the literary use, value, and textual condition of the Greek Old Testament, there are chapters on the quotations from the Septuagint in the New Testament and in early Christian writings, and on the influence of the Septuagint on Christian literature. The appendix by Mr. Thackeray, on the letter of Aristeas, contains the Greek text with full descriptions of the manuscripts. Not only every chapter, but every section, is followed by a bibliographical list which will very greatly increase the usefulness of the book. There are many tables of endings, lists of characteristic words, phrases, references, and titles, and stichometrical lists, until one realizes that in Professor Swete's *Introduction* we possess a veritable storehouse of materials for such study of the Septuagint as has hitherto been possible for few men. With the appearance of this book students of the Septuagint pass from a condition, in helps on introduction, bordering on destitution, to an affluence that is as delightful as it is novel.

It is perhaps ungrateful, in the face of the great usefulness of this book, to look for flaws in it, but one or two minor matters must be noted. The estimate of the probable bulk of Origen's Hexapla (p. 74) surely needs revision. Taking account of the sense lines used and the number of columns necessary, the Hexapla must have filled over 10,000 pages instead of 6,500. To cite the Berlin papyri in the same breath with the Petrie papyri as sources of information for Ptolemaic Greek (p. 292) is to ignore the fact that the Berlin papyri are not Ptolemaic, but Roman. Dr. Grenfell's *Greek Papyri* and Drs. Grenfell and Hunt's *Greek Papyri*, II, are better sources for Ptolemaic Greek than the Berlin *Urkunden*. And it may be added that these excavators, by reason of their unparalleled find of Ptolemaic papyri at Umm-el-Baragât (Tebtunis) last year, seem likely to increase greatly our materials for the study of Ptolemaic Greek. It is strange to read (p. 293) that Soter's library "is said to have contained 400,000 codices," for a codex is a leaf-book, and Soter's manuscripts were certainly all rolls. Of misprints I have noticed only Votau (pp. 306 *bis*, 592) for Votaw. But these are insignificant matters in a book in which so much has been attempted and accomplished. Professor Swete's *Introduction* promises to be, for a long time to come, side by side with Hatch and Redpath's *Concordance*, an indispensable adjunct to Septuagint study.

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UNTERSUCHUNGEN ZUM BUCH AMOS. Von MAX LÖHR. (Beiheft IV zur *Zeitschrift für die alttestamentliche Wissenschaft.*) Giessen: Ricker, 1901. Pp. iv + 67. M. 2.50.

PROFESSOR LÖHR is well known as author of a commentary on Lamentations and as editor of Thenius' commentary on the books of Samuel. In the latter publication he seemed to take a somewhat reactionary position with reference to the Old Testament text. It is something of a surprise, therefore—and a gratification as well—to see the freedom with which he attacks the problems of the book of Amos. His essay is in three parts; the first deals with the text, the second with the theological content, the third is an elaborate discussion of the name *Yahweh Zebaoth*.

1. The opening statement is to the effect that the book is doubtless for the most part from the hand of the prophet, but that its original form has suffered various insertions and redactional alterations, as well